



Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

28TH SUNDAY IN ORDINARY TIME - YEAR A

Vol 8 : No 47

KANGAROO ISLAND CATHOLIC PARISH

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Web: www.kicatholic.org.au

NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
in emergency - 0452 524 169)

Fr Prathap Katta (A/Priest -
8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)

(All items for the newsletter must be
received no later than Tuesday
evening.)

SPONSORSHIP

KANGAROO ISLAND
TRANSFERS (0427 887 575)
generously donate transport for
our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at
Kingscote at 9.30am.

With the introduction of Level 3
restrictions (1 person per 2sq.m) we
are permitted up to 78 people in our
Church, so there will be no need to
book in ahead.



FIRST READING

Isaiah 25:6-10

On this mountain, the Lord of hosts
will prepare for all people a banquet
of rich food, a banquet of fine wines,
of food rich and juicy, of fine
strained wines.

On this mountain he will remove the
mourning veil covering all peoples,
and the shroud enwrapping all
nations, he will destroy Death for
ever.

The Lord will wipe away the tears
from every cheek; he will take away
his people's shame everywhere on
earth, for the Lord has said so.

That day, it will be said: See, this is
our God in whom we hoped for
salvation; the Lord is the one in
whom we hoped.

We exult and we rejoice that he has
saved us; for the hand of the Lord
rests on this mountain.

RESPONSORIAL PSALM

Ps 22

*I shall live in the house of the Lord
all the days of my life.*

SECOND READING

Philippians 4:12-14, 19-20

I know how to be poor and I know
how to be rich too. I have been
through my initiation and now I am

ready for anything anywhere: full
stomach or empty stomach, poverty
or plenty. There is nothing I cannot
master with the help of the One who
gives me strength. All the same, it
was good of you to share with me in
my hardships. In return my God will
fulfil all your needs, in Christ Jesus,
as lavishly as only God can. Glory to
God, our Father, for ever and ever.
Amen.

GOSPEL ACCLAMATION

Eph 1:17,18

Alleluia, alleluia!

*May the Father of our Lord Jesus
Christ enlighten the eyes of our
heart, that we might see how great is
the hope to which we are called.
Alleluia!*

GOSPEL

Matthew 22:1-14

Jesus said to the chief priests and
elders of the people, 'The kingdom
of heaven may be compared to a
king who gave a feast for his son's
wedding. He sent his servants to call
those who had been invited, but they
would not come. Next he sent some
more servants. "Tell those who have
been invited" he said "that I have my
banquet all prepared, my oxen and
fatted cattle have been

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PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Greg Turner, Roy Gatton, Josh Semler, Roy Gatton, Leo Sexton, Joyce Pearson (*Cathy Howson's mother-in-law*)

October anniversaries: Murray Brook, Leo Clark, William Commerford, Trish Dennes, Clifford Dow, Barry Dunn, Leo Dunn, Katarina Faist, James Gibbs, Mary Alice Gibbs, Rosie Grace, Harry Hughes, Thomas Hughes, Kath Hutton, Licci Longzaer, Philis Lorimer, John Lowry, Winifred Lydon, Mary Morrissey, Noel Perkins, Harry Rich, Alf Rombout, Betty Walsh, Bernard Williams, Ethel Willson, Joan Wilson and all the faithful departed.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

ROSTERS

	Reader	Prayers	Cleaning
11/10	J Fernandez	K Wales	K Brinkley
18/10	K Hammat	P Clark	K Brinkley
25/10	S Semler	A Gibbs	A Clark

OCTOBER PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

11 October	Fr George Nader and friends
18 October	Fr Philip Marshall
25 October	Fr Josy

CATHOLIC MISSION 2020 APPEAL

(October is World Mission Month)

This year's Catholic Mission Church Appeal highlights the important work of the Church in Cambodia, which aims to reach out to those who have been affected by disability, and give them hope and support to live a fulfilling life.

This appeal shares the story of Chen, a landmine survivor who lost both his legs when he was 16 years old. Chen has been given care and opportunity to turn this tragic event into a positive outcome through the support of the Arrupe Centre. The Arrupe Centre has evolved over the past twenty years from a short-term rehabilitation centre to a full-time home for children with disability, whether it be from landmine accidents or from illnesses such as polio.

Please support Catholic Mission online www.catholicmission.org.au/Cambodia via envelopes, or Text GIVE to 0488 854 436 include your

parish name in the notes). For more information contact Tony Johnston – Diocesan Director Adelaide Archdiocese (0407 168 002).



PORT PIRIE BISHOP'S INSTALLATION

Fr Karol Kulczycki SDS, Bishop-elect of the Diocese of Port Pirie, will be installed on Wednesday October 28 at St Mark's Cathedral, Port Pirie, after being ordained in Poland on September 29. His installation will be live streamed www.pp.catholic.org.au

LEBANON CRISIS

The Catholic Church in Lebanon is suffering tremendously, especially the Beirut dioceses where church buildings and institutions were damaged, some severely, in the recent explosion. Sixteen Catholic schools also sustained substantial damage caused by the blast. The Melkite and Maronite Catholic Churches in Australia have established a joint fund called 'Help for Lebanon' to assist the wounded Catholic Church in Lebanon to get back on its feet.

The Commonwealth Bank account details are BSB 062-784; Acct number 100012570; Acct name Melkite Catholic Eparchy Charity Account.

PONDERING GRIEF - REFLECTION EVENT via ZOOM

Sat 17 October 10am-1pm (AEST)

Facilitated by Counsellor/Supervisor/Educator Linda Espie, this event provides the opportunity to reflect on, and honour, our inner life of change and

transition. With creative, space and gentle guiding support, this workshop will offer a sacred place for the breadth of human experiencing and spirit to guide individual exploration. Limited to 10 participants. Cost \$30. Bookings and payment via Trybooking at <https://www.trybooking.com/BLUEA> For info: holsc@bigpond.com or 9890 1101.

DINING AT GOD'S HOUSE

This is a strange story: why would invited guests not come to a king's wedding feast? In our time, any celebrity who throws a party can expect everyone to come, the invited along with the uninvited. People want to see and be seen at notable occasions. Certainly, a royal wedding qualifies as a must-see event.

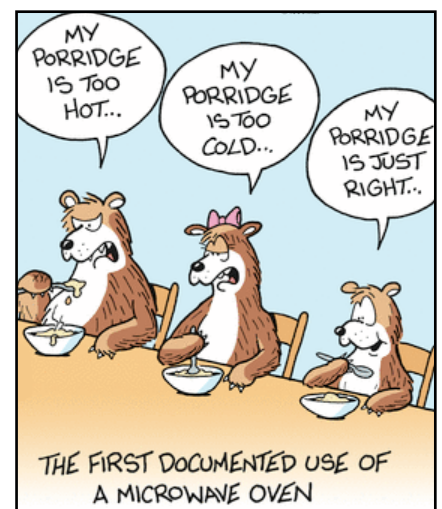
But in this story people do the inappropriate thing: they snub the king. And when the king practically begs them to come a second time, some of those invited do violence to their messengers. This is such an incredible response, we recognise that Jesus is referring to the response to himself and to prophets who came before him. No one would behave this way to a king, his son, and his servants, Jesus is saying. And yet you behave this way to God, God's son, and the prophets.

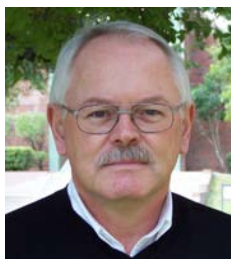
As listeners to this story, we have a choice. We can be like those invited who don't bother to go, or who retaliate with rage. We can come without preparation. Or we can have something to say for ourselves if caught poorly clad at God's feast. "O God, have mercy on me, a sinner," is a good prayer to have on hand.

Which role do you see yourself playing in the parable of the wedding feast?

Dine in God's house this week. Feed the hungry, share a meal with someone who needs you, and don't forget the Eucharist.

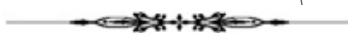
GPBS eNews





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than sixty newspapers worldwide



SPIRITUALITY AND THE SECOND HALF OF LIFE

One size doesn't fit everyone. This isn't just true for clothing, it's also true for spirituality. Our challenges in life change as we age. Spirituality hasn't always been fully sensitive to this. True, we've always had tailored instruction and activities for children, young people, and for people who are raising children, carrying a job, and paying a mortgage, but we've never developed a spirituality for what happens when those years are over.

Why is one needed? Jesus seemingly didn't have one. He didn't have one set of teachings for the young, another for those in mid-life, and still another for the elderly. He just taught. The Sermon on the Mount, the parables, and his invitation to take up his cross are intended in the same way for everyone, irrespective of age. But we hear those teaching at very different times in our lives; and it's one thing to hear the Sermon the Mount when you're seven years old, another when you're twenty-seven, and quite another when you're eighty-seven. Jesus' teachings don't change, but we do, and they offer very specific challenges at different times of our lives.

Christian spirituality has generally kept this in mind, with one exception. Except for Jesus and an occasional mystic, it has failed to develop an explicit spirituality for our later years, for how we are meant to be generative in our senior years and how we are to die in a life-giving way. But there's a good reason for this lacuna. Simply put, it wasn't needed because up until this last century most people never lived into old age. For example, in Palestine, in Jesus' time, the average life expectancy was thirty to thirty-five years. A century ago in the

United States, it was still less than fifty years. When most people in the world died before they reached the age of fifty, there was no real need for a spirituality of aging.

There is such a spirituality inside the Gospels. Even though he died at thirty-three, Jesus left us a paradigm of how to age and die. But that paradigm, while healthily infusing and undergirding Christian spirituality in general, was never developed more specifically into a spirituality of aging (with the exception of some of the great Christian mystics).

After Jesus, the Desert fathers and mothers folded the question of how to age and die into the overall framework of their spirituality. For them, spirituality was a quest to "see the face of God" and that, as Jesus makes clear, requires one thing, *purity of heart*. So for them, no matter your age, the challenge was the same, trying to achieve purity of heart. Then in the age of the persecutions and the early Christian martyrs, the idea developed that the ideal way to age and die was through martyrdom. Later, when Christians were no longer physically martyred, the idea took hold that you could take on a voluntary type of martyrdom by living the evangelical counsels of poverty, chastity, and obedience. They believed that living these, like the quest for purity of heart, taught you all you needed to know, no matter your age. Eventually this was expanded to mean that anyone who faithfully responded to the duties in his or her life, irrespective of age, would learn everything necessary to come to sanctity through that fidelity. As a famous aphorism put it: *Stay inside your cell and it will teach you all you need to know*. Understood properly, there's a spirituality of aging and dying inside these notions,

but until recently there was little need to draw that out more explicitly.

Happily, today the situation is changing and we're developing, more and more, some explicit spiritualities of aging and dying. Perhaps this reflects an aging population, but there's now a burgeoning body of literature, both religious and secular, that's taking up the question of aging and dying. These authors, too numerous to mention, include many names already familiar to us: Henri Nouwen, Richard Rohr, Kathleen Dowling Singh, David Brooks, Cardinal Bernardin, Michael Paul Gallagher, Joan Chittister, Parker Palmer, Marilyn Chandler McEntyre, Paul Kalanithi, Erica Jong, Kathie Roiphe, and Wilkie and Noreen Au, among others. Coming from a variety of perspectives, each of these offer insights into what God and nature intend for us in our later years.

In essence, here's the issue: today, we're living longer and healthier late into life. It's common today to retire sometime in our early sixties after having raised our children, superannuated from our jobs, and paid our mortgages. So what's next, given that we probably have twenty or thirty more years of health and energy left? What are these years for? What are we called to now, beyond loving our grandkids? Abraham and Sarah, in their old age, were invited to set out for a new land and conceive a child long after this was biologically impossible for them. That's our call too. What "Isaac" are we called to give birth to in our later years? We need guidance.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH REGULATIONS

(The following conditions apply for the time being)

- Attendance for mass is dependent on the 1 in 2 sq.m rule restriction. This number also applies for funerals and weddings.
- Except for families and household groups, people should socially distance. There should be no physical contact outside one's family or household group.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Singing as a congregation is to be avoided at this time.
- Precious Blood will not be distributed.
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- Communion is given only in hands.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taking at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

KANGAROO ISLAND PARISH

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WILLUNGA PARISH

Phone 8556 2132
(www.willungaparish.org.au)

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slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests.

When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.'

DID YOU KNOW?

- The wedding banquet is a commonly used image for the kingdom of God in the Hebrew and the Christian Scriptures. The feast was a symbol of the abundance to be provided by God for those who have faith.
- A Jewish wedding celebration often lasted for as long as a week, which may explain why some were reluctant to attend. Like living in the kingdom, it was demanding!

EXPLORING THE WORD

There are two parables in today's gospel. The first is about the invited guests who are too preoccupied with their own business and affairs to come to the prepared feast. When we consider the length of time that guests may be involved in

celebration, especially one given by a wealthy king, this is more understandable. The response of the invited guests, the chosen people, was to kill the messengers, an echo of last week's gospel where the people of Israel rejected the prophets. The second parable, in the longer version of the gospel, is about the one who came but did not bother to change into his wedding garments. In both, the reaction of the king seems somewhat extreme! But the parables make an important point about the invitation being offered by God: those who do not bother to respond will lose their invitation; those who accept but fail to change their way of life (their clothes) will also lose out. This text warns that Christian life is a web made up of God's gracious invitation and our free response.

MAKING CONNECTIONS

- What excuses do you make for not doing what you ought?
- Are there things which keep you from responding fully to the invitation?
- What are the things in your life that preoccupy you and make it difficult to respond to the invitation of God?

THIS WEEK'S READINGS

(12 October - 19 October)

- **Monday, 12:** Weekday, Ordinary Time 28 (Gal 4:22-24, 26-27, 31 - 5:1; Lk 11:29-32)
- **Tuesday, 13:** Weekday, Ordinary Time 28 (Gal 5:1-6; Lk 11:37-41)
- **Wednesday, 14:** Weekday, Ordinary Time 28 (Gal 5:18-25; Lk 11:42-46)
- **Thursday, 15:** St Teresa of Jesus (Eph 1:1-10; Lk 11:47-54)
- **Friday, 16:** Weekday, Ordinary Time 28 (Eph 1:11-14; Lk 12:1-7)
- **Saturday, 17:** St Ignatius of Antioch (Eph 1:15-23; Lk 12:8-12)
- **Sunday 18:** 29th Sunday Ordinary Time (Is 45:1, 4-6; 1 Thess 1:1-5; Mt 22:15-21)

PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).